

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840



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The Great Hall, London University

From Orient And Occident, Religious Leaders Came For The Sessions.
(See article page 450)

THE WORLD CONGRESS OF FAITHS

By PRESIDENT JOSEPH J. CANNON

OF THE BRITISH MISSION

MORNING after morning in the Botanical Theatre of the University of London a group of men and women have been joining in common devotion before beginning the day's discussions. Religious leaders in strange robes of many colours and in stranger languages have read or intoned their worship according to their Hindu, Buddhist, Muslim, Jewish, Coptic or Protestant way of belief. The World Congress of Faiths is meeting for the second time, three years after its first convening in connection with the Exposition at Chicago.

Tower of Tolerance

FOR the past fortnight scholars and leaders in religion have been convening in the second World Congress of Faiths—an epitome of tolerance and international understanding through religious fellowship. President Joseph J. Cannon of the British Mission of the Church of Jesus Christ of Latter-day Saints, a delegate at the Congress, in this article gives a cross-section of this noteworthy gathering.

Sessions are held in the Great Hall of London University College, a three-minute walk from the Mission headquarters at 5 Gordon Square. The Hall, its stately corinthian portico symbolizing the tower of tolerance that is it during the Congress, is portrayed on the *Star* cover. This august University is honoured as home of the Fellowship of Faiths during the centenary celebration of its incorporation by Royal Charter.

Following the short service comes the business of the Congress. For two hours in the forenoon and again in the afternoon the members gather, indulge in a minute of silent prayer or meditation, listen to an eminent chairman introduce both the subject and the speaker of the session; and then indulge in free and informal discussion. From the realm of religious thought, many cultivated minds are presenting contemporary issues. The objective is to discover and trace, that others may follow, the way to fellowship and mortal peace.

There is no effort to reach uniformity of doctrine, but an earnest one to evoke the common feeling of brotherhood and strive to make it dominant in world affairs.

It is interesting how far apart in beliefs many of the thinkers are, while still agreeing on the reality and transforming power of love.

Professor J. S. Haldane, the eminent biologist, who just before his death wrote the paper that was read by his daughter, had arrived at the conclusion, through

observation and thought, that there is a God of goodness, beauty and truth, but he had also concluded that there is no personal immortality.

On the other hand the Buddhists, and there are many eminent ones at the Congress, believe that there is a continuation of the conscious soul after death but that there is no God.

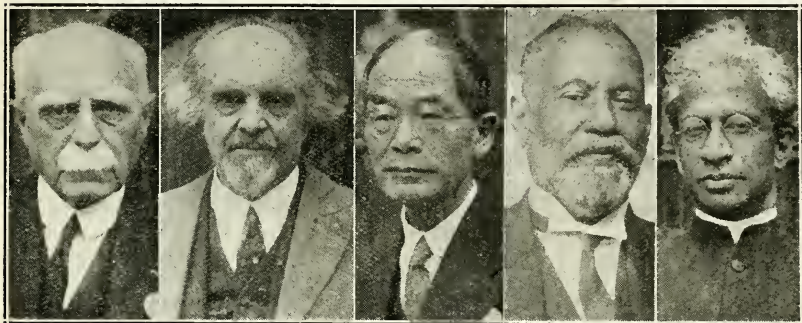
The Muslims, whose thinkers have contributed much to the

gathering, believe that there is personal immortality and one God.

Many of the Christians believe that the soul survives and that there is an inexplicable Trinity in God.

We Latter-day Saints believe in the Godhood of three distinct Personalities.

A number of speakers express the thought that the diversity of religions over the face of the earth is in itself good. Many of us, while conceding the right of all to worship as they see the light, feeling that tolerance is only common decency, hold the conviction that the plan of salvation is universal and that truth is not a matter of geography.



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Five World-eminent Scholars At The Congress*

"From the realm of religious thought, many cultivated minds are presenting contemporary issues."

Dr. Joseph Needham suggested that communism is the most truly religious movement of today.

Dr. Maxwell Garnett felt that a common religious expression should be in strengthening the League of Nations.

No effort is being made to reconcile differences nor to silence their expression. It is wisely felt that as we become acquainted with one another, we will see the differences of belief but feel the oneness of humanity and the force of honest thinking.

Listen to some of the ideas.

Sir S. Radhakrishnan, himself a devout Hindu, declares that "Hinduism has revealed to us profound spiritual possibilities. Buddhism has shown us a way to be pure, gentle and compassionate, Judaism and Islam teach us to be zealously devoted to God and faithful in action. Christianity shows us the power of love and suffering."

The great Russian philosopher, Nicolas Berdiaeff, now exile in France, says, "Religion and its values have, alas! been only too much invoked to defend injustice, to justify a social order based on oppression, to preserve the interests of the ruling classes."

Dr. Suzuki, the gentle Japanese teacher of Buddhism, asks, "How can we rise from this almost hopeless state of affairs

*Left to right—Sir Francis Younghusband, chairman of the British National Council; Prof. Nicolas Berdiaeff, distinguished Russian author and Greek Orthodox; Dr. D. T. Suzuki, Japanese teacher and writer of Buddhism; Sir Abdul Qadir, Indian statesman and Muslim; Sir Sarvepalli Radhakrishnan, Indian philosopher and Hindu.

which we witness today everywhere about us? . . . If it is impossible for us, advocating the various faiths of the world, to stem the tide even when we know where it is finally tending, the only thing we can do is to preserve a little corner somewhere on earth east or west, where our faiths can be safely guarded from utter destruction."

Sir Abdul Qadir tells of the contributions of the Muslims. "Among the social reforms in which Islam achieved wonderful success is prohibition against intoxicating liquor . . . the Moslem world today . . . is practically a world of teetotalers. . . . Another fruitful source of trouble against which a rigorous attitude has been adopted by Islam is laxity in sexual morality. By insisting on chastity among men and women and providing a severe punishment for delinquents, Islam has minimized the evils from want of chastity. In fact, the permission to have more wives than one in special circumstances . . . is a somewhat natural result of the insistence of Islam on purity in the relations between the sexes. . . . Another evil which prevailed . . . in the world . . . and which is still there, is usury, with all the troubles springing from it. Islam prohibited it." And Sir Abdnl quoted, "O Mankind! Lo! the noblest of you, in the sight of Allah, is the best in conduct."

TH**ERE** is a note of deep concern in much that is being said. The Rev. J. S. Whale spoke of only two per cent of the people of London being attendants at church and quoted approvingly the words of the American Professor, W. M. Horton, "Throughout the greater part of the world today the civilization which seemed irresistibly advancing twenty years ago is now on the defensive and men are asking as they did in St. Augustine's day whether there is anything to cling to in a world that is going to pieces."

Prof. G. P. Malalasekera, a Buddhist from Ceylon, strikes vigorously at violence. "All the time while mankind has done everything to perfect the machinery of hate, religion has done little or nothing to organize the institutions of love. War has been for a prolonged period the adulated business of men. They have unstintingly poured out their blood and treasure in its behalf. Imagination's richest devices have been enlisted to conceal its intrinsic horrors behind a veil of deftly woven verbiage."

And President J. L. Magnes of the Hebrew University, Jernsalem, declares: "The world will soon be at war. . . . We continue to celebrate victory, instead of seeking forgiveness through repentance for the blood spilt, the lives lost, the anguish. A sense of shame is necessary for contrition. But it is only the vanquished who is ashamed, and that because he lost; not that he, together with the victor lost his soul, but just his territory and prestige."

The World Congress of Faiths is the effort of unarmed thought to quell violence in a naughty world. The prayer of every human being, who does not believe that this is a mechanistic world or that race, language, religion or colour can change the eternal reality of brotherhood, should go up to our common Father to give us tolerance, and fellowship and love—and the greatest of these is love.

ONE PARTICULAR PAGE

*By R. J. Pearce**

GRANDFATHER and I were great chums when I was a boy. Grandfather and Grandmother lived with us in our humble thatched-roof home with lime-washed walls in Ludgvan. This is a little township situated on a pretty hillside overlooking Mounts Bay, three miles northeast of Penzance in Cornwall. It consists of a few scattered farm houses.

My favourite hobby as a lad was to plant seeds and dig around the green plants in our garden with Grandfather. I appreciated Grandfather's companionship, for I had no brothers or sisters. In the evening, with my school work done, the cows tended to and the other chores completed, Grandfather would draw up his chair, and with me at his knee would tell stories and read to me from books in the flickering light of the lamp. He would often reach from the shelf a book called the *Sunday Pictorial*. It contained many biblical narratives and pictures. Turning the pages with his wizened hands, he recounted to me the stories of the Israelites. He told me about Jesus and His teachings, and about the Apostles and what they taught mankind back in the days of old Palestine.



R. J. Pearce

Boyish inquisitiveness started him on a life's quest.

interested me deeply. It spoke of the prophets and the elders, referring to the passage in James :

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord. (James 5: 14.)

"Why, Grandfather," I asked, with my boyish inquisitiveness, "are there no prophets today? And where are the elders to call in when one is sick?"

Grandfather leaned back in his chair, stroked his long, snowy beard, paused and then said: "Because there is no one good enough in these days to be a prophet." Then he hesitated again and added: "And as for the elders—we can't call them in when we are sick because there are none."

After Grandfather had put the book away, I pondered over our little problem which arose out of that particular page. It seemed to me as though there should be prophets today. People, so I thought, needed the guidance of the Lord as much today as did the Israelites when they were in the wilderness for forty years

*As told to W. J. A.

and as did the many other peoples mentioned in the Scriptures. Prophets were those men chosen by the Lord to teach and lead His people in His way. Surely there should be direction from heaven now. And if there were elders to call in at the time of James, there certainly should be some of these good men in our midst now. There were still sick people among us.

Years passed, and that problem outgrew mere childish curiosity and became a deeply imbedded concern in my outlook on religion. As a youth, I walked each Sunday two miles to church services at Wesleyan Chapel at Crowlas, near Ludgvan, returned home for lunch and then trudged back again for evening services. The preacher often called at our home for me. But at church and in my conversation with the minister, I could never find a satisfactory answer to my question about the prophets and elders.

WHEN I was 19 years of age, I moved with my parents to Cumberland. I had worked in the tin mines of Cornwall with Father, and when we went north, I entered the iron mines, later becoming a deputy manager at the shaft there. By this time, Grandfather had passed away, but questions which he introduced to me lingered in my mind along with the memories of our many happy associations together.

In Cumberland we attended the Cleator Moor Wesleyan Church, and later switched to the Primitive Church there. But still I was not satisfied. Something was missing. I continued to pray to be led to the prophets and elders. I still hoped.

It wasn't long before I was married. Years rolled by. My wife died, leaving me with our two sons, one four years old and the other two. That was during the War.

Not long after, at the home of a relative in Cumberland, I was introduced to a Miss Elizabeth Moss of Oldham. She was visiting with them during her holiday. I learned that she was a Mormon. Almost immediately our conversation led to religion.

Ten minutes of chatting had not elapsed when I became convinced that I had found the religion for which I had been searching all my life. She told me of the elders in the Church. She explained that there were prophets—men inspired and directed with revelations from God—standing at the head of the Church. She told me that in the Church of Jesus Christ of Latter-day Saints (the Mormon Church) there were Twelve Apostles as there were at the time of the Master. Indeed the Church, she explained, had been restored, after centuries of apostasy, by the Saviour Himself, —restored in this day through the instrumentality of the Prophet Joseph Smith. It possessed the same organization and expounded the same pristine principles and practised the same ordinances as those taught by the Nazarene when He was upon the earth. It was verily His Church, as the name implied.

Almost since that moment I have been blessed abundantly.

For six years previous to the time I had suffered with a back ailment which doctors could not seem to explain. I always carried a small bottle of drugs in my waistcoat pocket, so that I could put two drops on my tongue to relieve the excruciating pain when an attack came.

My friendship with Elizabeth Moss blossomed into courtship and ripened into marriage. After the ceremony, we gathered

with friends at the home of Sister Jane Jackson in Oldham, and there Elder Lester F. Hewlett, then Manchester District president, pronounced a blessing upon our heads. As he laid his hands upon our heads, I felt the nucleau spirit pass from my body and new strength come in its stead. To this day I have not suffered one iota with pains in my back.

A few years later I was baptized into the Church—September 5, 1931. Three years ago I received the privilege of being ordained to that cherished office of elder by President James H. Douglas. My wife is in her eighteenth year as president of Oldham branch Relief Society, and my eldest son, Richard Henry, has since become an elder and is branch clerk, I being second counsellor in the branch presidency. Our youngest son, Benjamin Martin, is a priest in the branch.

And now to return to Grandfather. For that dear old soul who stimulated within my youthful bosom an interest in the Scriptures and who introduced me, on one particular page of the

(Continued on page 460)

LATTER-DAY SAINTS AT WORLD CONGRESS

AMONG the delegates at the World Congress of Faiths now convening in London (July 3-18) are President Joseph F. Merrill, member of the Quorum of Twelve Apostles and president of the European Mission, and President Joseph J. Cannon of the British Mission of the Church of Jesus Christ of Latter-day Saints. Each day, with scholars wearing the flowing robes of Buddhism, with leaders in Confucianism, Islam, Hinduism and many of the great Christian religions, they convene in the Great Hall of London University at devotional services and in discussion.

President Merrill takes the chair at the afternoon session Thursday, July 16, with the Reverend P. T. R. Kirk as the speaker and Moulvi A. R. Dard leading the debate. The meeting procedure follows the pattern of all sessions of the Congress. The chairman calls the meeting to order, and begins with an address of introduction. Then the speaker gives a sermon of about an hour's duration on some theme contributing to the general aim of the Congress—"to promote the spirit of fellowship." Following his address, copies of which his listeners have in brochure form, the chairman introduces the leader of the debate, who comments upon the sermon. A brief open discussion follows, and then the chairman makes the concluding remarks.

The Reverend Kirk, whom President Merrill will introduce, is vicar of Christ's Church, Westminster and is general director of the Industrial Christian Fellowship. He was educated in his native Dublin, at Wesley and Trinity colleges. He is author of several books, among them *The True Advent, Rediscovered Message of Christ and Ideals in Politics*.

Moulvi A. R. Dard is a Muslim. He is Imam (officiating priest of a mosque) of London, and a member of Ahmadiya Community.

Thus the one meeting will bring together on the stand leaders of religions with headquarters on three different continents: a Muslim from Asia, a Protestant from Europe and a Latter-day Saint from North America.

THURSDAY, JULY 16, 1936

EDITORIAL

IS IT TRUE?

RECENTLY there called at our office a German mother and her two small children, on their way from their home in Toronto, Canada to visit aged relatives on the Continent. She first met her German husband when he was serving the Church as a missionary in his native land. She anxiously inquired about the conditions of the Church in Europe, seriously remarking that if people only knew the great joy that faithful membership in the Church brought to them they would all join the Church. The enthusiasm with which she talked and the happy expression that lighted up her countenance were an earnest of the sincerity with which she spoke.

Seeing and hearing her recalled a conclusion reached by the mission presidents in their recent conference in Berlin. It was this: the saints have it in their power to become the greatest proselyting force of the Church in Europe. Is the conclusion correct? It is abundantly supported by facts of observation and experience. "A tree is judged by its fruits," a very old but excellent standard of testing the quality of a tree. The quality of a Latter-day Saint is measured by "his works," also an excellent standard of measurement.

Undoubtedly the Gospel has been a transforming power in the life of the mother spoken of above. She exhibited a joy and satisfaction of living that is characteristic of every soul that actually lives according to the Gospel of Jesus Christ, as expressed in His life and teachings. To live in this way implies two things—faith and service. The reward is love and joy—a love of God and fellow men and the sweet companionship of the Holy Spirit, a possession that neither gold nor rank, nor favours nor any other possessions of men can buy. Is this true? Human experience positively asserts that it is true.

The type of faith here meant is an assurance that God lives and that men are brothers—all children of our Heavenly Father. This faith leads to an unquestioning acceptance of the providences of God, for being our Father and a perfect Being He is full of love and mercy for His children; therefore He will never deal with us unjustly and unkindly. This belief gives the great strength necessary to bear up uncomplainingly the heavy trials of life that all of us meet in one form or another. But "faith without works is dead." A living faith, the kind pleasing to God, always expresses itself in deeds, in doing good, therefore in service. So we repeat, faith and service are characteristic of every

real Latter-day Saint. And every one who pleases God and enjoys His favours must exhibit these two characteristics.

Then were the mission presidents not right in concluding that the members of the Church have great power to help or hinder the work of building up the Church? Is it not their duty to let their "light so shine before men, that they may see your good works, and glorify your Father which is in heaven?" Members of the Church who live true to the teachings and ideals of the Church undoubtedly have a greater converting power than does the preaching of travelling elders. The influence of a saint in action is irresistible. Is this not a sufficient reason for God holding us all responsible for our influence?

"The Federal Council of the Churches of Christ in America" has planned to conduct in many large centres in the States during the coming autumn a National Preaching Mission. One reason for this is said to be "that many ministers and other Christian workers are in a mood of discouragement today." The churches everywhere appear to be losing influence. Why? Christianity is a vital power only when it is expressed by saintly living of those who profess it. We urge that all our readers keep this fact in mind and profit by it.—JOSEPH F. MERRILL.

THE NEED OF THE NATIONS

WE all must discover the beauties of the inner light, which is the divine gift of God to man. It is the divine spirit that really makes life fine and noble. A government can only live as it produces good citizens who know that the Golden Rule is still golden, and that the Sermon on the Mount and the Ten Commandments are still the guiding forces of morality both for the individual and for society. Robert Louis Stevenson uses an expression in one of his essays that has a forceful meaning. He says we must put into our thinking more of what he calls the "purple." To solve our problems, we must have that fine discernment of issues that gives us simplicity instead of confusion. What care we if that solution comes by way of the street or the school. "Wisdom is justified of all of her children." The home, the church and the state must teach the greater sacrifice and the higher laws.

There is a call of God to the nations as well as there is to men. The nation which has the bravest, the most trustworthy, the most thoroughly developed conscience will have the right of way in the onward march of civilization. "Open ye the Gates," runs a joyous prophecy, "that the righteous nation which keepeth the truth may enter in." How majestically true is one of our teachings as we have it from the Prophet Joseph Smith, when he wrote :

We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

—ELDER LEVI EDGAR YOUNG.

THIS WEEK IN MORMON HISTORY

Bonaparte Crossed The Alps—They Crossed A Continent

IMAGINE, if you can, peeling off strips of leather from your saddle to boil for your meal . . . tramping under a blistering sun for 45 miles at a time over burning desert sands without so much as a drop of water to drink. Can you visualize yourself spending Christmas day marching—without food . . . cutting from the legs of fallen oxen rings of skin to slip over your swollen feet for shoes? Try to picture yourself out on an arid “no-man’s-land” in a small company of men trudging—sometimes pulling and pushing wagons with the animals—over an unblazed trail, and a herd of snorting wild bulls attacking the party—goring the cattle and overturning the wagons.

It is difficult to even think of such vicissitudes in this day of comfort in which we live, but they are some of the ordeals which were endured by the Mormon Battalion ninety years ago in completing what has been said to be history’s longest march of infantry. Beginning **July 20, 1846**, those men marched 2,000 miles through great stretches of southwestern America, vegetated with only the prickly cactus and inhabited only by straggling tribes of savages.



Battalion Monument*

“History may be searched in vain for an equal march of infantry.”

Books, both by Mormons and non-Mormons, have been written in praise of the Battalion. A brief account of their story—a dark night of tragedy starred with incidents of valour and devotion—will give some idea of what men will do

for country and Church.

If you have a map of America, take it out and follow their course with the story. Catch a picture of the Latter-day Saints during the Spring of 1846. In Nauvoo the inferno of mob violence, fed by the fuel of falsehood, had again threatened their very lives, and so they had once more taken a few bare belongings, forded the Mississippi River and established camps further west near the Missouri River where they remained before beginning the great trek to the West the following year.

It was while at one of these camps near the River—Council Bluffs—that President Brigham Young was visited by a military officer of the United States Government. His name was Captain James Allen, and he came with an important message. The United States was at war with Mexico. The Americans had a three-point plan of attack. General Zachary Taylor was to lead his forces into Mexico from the northeast. General Winfield Scott was to enter Mexico from the east by sea, and Colonel Stephen W. Kearney was to penetrate the enemy territory in the northwest (what is now southwestern United States). Captain

*On state capitol grounds, Salt Lake City.

Allen brought word from this same Captain Kearney, asking for approximately 500 volunteers from the destitute saints.

Captain Allen made the request of President Young at Council Bluffs June 30. Twenty days later 500 Mormon sons, fathers and brothers were marching to join the Kearney forces, cheerily singing *The Girl I Left Behind Me*. Although the saints had been exiled—under forced expatriation—they remained loyal to their country. To sustain the law of the land was, and is today, part of their religion. It is the same principle of which the Master spoke in answering the scheming Pharisees and Herodians, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." This thought was restated centuries later by the martyred Prophet Joseph Smith four years before Captain Allen's call to President Young, when the Prophet wrote as the Twelfth Article of our faith:

We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honouring and sustaining the law.



From a painting by George M. Ollinger.

The Battalion Reaching A Stream On The Arizona Desert

"Those valorous men marched 2,000 miles through great stretches vegetated with only the prickly cactus. . . ."

That article applies to saints in Britain—in every country. Mormons believe in obeying the law of the land. Governments, in their theology, are instituted of God.

There were heartaches when the Battalion left. Mothers and children in many instances would be left to drive the oxen across the Plains.

But the storm was not without its rainbow. The Battalion men were to receive from the government the army pay of \$7 (about £1 8s.) a month wages and \$3.50 (about 14s.) monthly for clothes. These amounts would help finance their families on the journey to the Rocky Mountains.

Brigham Young's promise to the Battalion as they were about to leave was that they would never be called upon to shed human blood. He admonished them to remember their prayers, refrain from profanity, to be strictly virtuous and virile, and to treat all men with kindness and never take what did not belong to them.

Two days out, one Samuel Bowley died. His body was wrapped

in a blanket and buried in a shallow grave on the side of the trail. Ten days of marching brought them to Fort Leavenworth, an army outpost where they were outfitted with muskets, tents (one to six men) and supplies. Astonishment came to the officials there when they saw every member of the Battalion sign his name. Of the Missouri volunteers who registered a few days before two out of every three marked a cross for his name.

After a few days pause at Leavenworth, they launched out. Disease moved its hand through the camp, and among the first to fall was Captain Allen, whom all the "Onward Christian Soldiers" had learned to love and respect. Upon his demise, an arrogant Lieutenant A. J. Smith stepped into the saddle of command and his forced long marching caused more death and sickness. After a few weeks, he was succeeded by Lieutenant-Colonel P. St. George Cooke—at a desert outpost called Santa Fe.

Many of the sick in the company were taken from Santa Fe to convalesce at Winter Quarters in Pueblo, about 250 miles north. Thus only 350 men remained to complete the journey to Tuscon and then to lower California and the Pacific.

As President Young prophesied, the Battalion was not once called upon to shed human blood. The only time they fired at an enemy was at a thundering herd of wild bulls, of which they killed about fifty. At the end of the war a territory (including Utah) equal in area to France, Spain and Germany came under the American flag.

Before crossing back over the mountains to Salt Lake City, the Battalion helped discover gold in California.

No finer tribute could be paid to those warriors of the wastelands than the words of their commanding officers. "History may be searched in vain for an equal march of infantry," declared Captain Cooke. And General Kearney added, "Bonaparte crossed the Alps, but these men have crossed a continent!"

Other Anniversaries This Week

July 17, 1814—Birth in Penwortham, Lancashire of Elder William Clayton, author of *Come, Come Ye Saints*, Mormon anthem.

July 19—Sixtieth birthday anniversary of Apostle Joseph Fielding Smith, Church historian and president of the Utah Genealogical Society. He was born in Salt Lake City.

July 20, 1837—The first Latter-day Saint missionaries to Great Britain, headed by Apostle Heber C. Kimball, arrived at Liverpool.

July 20, 1833—Elder Orson Pratt preached what is believed to be the first Mormon sermon in Canada, at Patten.

July 21, 1816—Birth at Arbroath, Forfarshire, Scotland of David Grant, member of the first company of Mormon Pioneers to enter Salt Lake Valley.—WENDELL J. ASHTON.

ONE PARTICULAR PAGE

(Concluded from page 455)

Sunday Pictorial book, to the "way to perfection," I have had vicarious ordinances of the Church performed in one of the Mormon temples. He, like many others, lived and died without hearing the restored Gospel. But his will be the opportunity of

hearing it on the other side. The necessary ordinances, such as baptism, have been performed for him, here, thus opening the way for him to exaltation. I have also had these ordinances performed for my grandmother and my now deceased parents and others.

The Lord has blessed me. I thank Him for the lessons from Grandfather's chair, for the fruition of years of search, beginning with that particular page in the *Sunday Pictorial* book, for the Church which had elders and prophets. I am also grateful to Him for my good wife and family and for the happiness which ever crowns my membership in the long-looked-for Church of the Master.

OF CURRENT INTEREST

Nations—Few clouds have stirred in the ominous skies of international politics in the past few weeks. Germany and Austria announced July 11 the completion of pact of friendship, approved by Italy (which has "big brothered" Austria). The pact declares the Patriotic Front the only legal political organization in Austria, the National Socialistic Party of Austria (Nazis) being ruled unlawful. Both Greece and France have withdrawn their undertaking to assist Britain in the event of an attack in the Mediterranean. Despite personal appeals before the League of Nations by Emperor Haile Selassie of fallen Ethiopia, the League's Sanction's Coordination Committee of 52 states adopted Britain's proposal to end sanctions on aggressor Italy July 15, thus ending an unsuccessful attempt to stop a war which is now history. A mild sensation was caused in the League when Herr Arthur Greiser (Nazi), president of the Danzig Senate, attacked Mr. Sean Lester, League High Commissioner over the Free City, as "not the right man for the job." Danzig is a German city which, under the treaty of Versailles, became free territory. Today its government in controlled by Nazis.

Treasures—If you have read the Book of Mormon you will be interested in archeological findings on the rolling prairies of America by University of Nebraska scientists under Dr. Earl H. Bell. Near Lynch, Nebraska they are finding ruins of "men they said lived 4,000 years ago in the state's largest prehistoric

city," says a recent Associated Press article (June 27). Uncovering treasures of bone tools, pottery, arrowheads, corn and other articles, the scientists assert that these early peoples "were an agricultural people of high culture who knew the value of irrigation." And further, "Dr. Bell describes the early men as intelligent Indians." Other ancient villages are being unearthed near Norman, Oklahoma, United Press dispatch (June 28) points out. According to Dr. Forrest E. Clements, head of the University of Oklahoma department of anthropology, "recent excavations indicate that at least 700 years ago this section was the central point for the northern sweep of ancient tribal cultures from both the east and west." He predicted that the state research workers might trace the origin of these prehistoric cultures. Book of Mormon scripture relates the story of forefathers of the American Indian migrating to America from the Tower of Babel 2,000 B. C. and others going there from Jerusalem 600 B. C. (*Star*, July 9).

Digestion—Proof that a heavy drinker does not digest his food is produced by Dr. Harry Blotner, Boston stomach specialist, in an article in the *Journal* of the American Medical Association (June 6, 1936). Experiments showed that natural gastric juices in the stomach of a teetotaler digested hard-boiled eggs in a few hours, that addition of alcohol arrested digestion. This condition leads to a disease: polyneuritis.

NEWS OF THE CHURCH IN THE WORLD

National Director of Education and Relations of Boy Scouts of America, Dr. Ray O. Wyland was guest speaker at several sessions of the annual Mutual Improvement Association Conference of the Church in Salt Lake City June 12-14. Dr. Wyland pointed out that Utah leads all America in Scout partici-



Dr. Wyland
Says Utah leads.

ent, with 60 per cent of its boys registered in the Movement; that the Church of Jesus Christ of Latter-day Saints leads all other churches, with 75 per cent of its youth in Scouting. Dr. Wyland said that he thought one accurate standard of judging a church was that used by the Saviour when He said, "By their fruits ye shall know them." "On that basis," concluded Dr. Wyland, "the Church of Jesus Christ of Latter-day Saints and its sub-organizations, including Scouting, or Church youth programme, was highly commendable." In his remarks in the Salt Lake Tabernacle, he cited the missionary system of the Mormon Church "as a power to bring spiritual truth to the world" and also named the Boy Scout world-wide brotherhood as a means of accomplishing this end.

Sixty-first annual Old Folks Day was sponsored by the Church June 24, with upwards of 5,000 persons over the age of seventy years frolicking and picnicking at Salt Lake City's Liberty Park. Eating over gaily decorated tables beflagged with ward banners, Old Folks were served by members of the Church Relief Society. President Heber J. Grant and Elder Henry H. Blood, governor of the State of Utah, addressed the historic gathering, which will be patterned after this year by Latter-day Saint branches in Britain (*Star*, July 2).

Largest assembly of the Aaronic

Priesthood of the Church for some time convened in the acoustically perfect Salt Lake Tabernacle for a special meeting Sunday, June 27. More than 3,000 youths between 12 and 19 years of age gathered to hear a service of music and speech. The principal address was given by President David O. McKay of the First Presidency (who once served as a Latter-day Saint missionary in Scotland). Four youths also spoke. The meeting theme was "The Observance of The Sabbath."

Preserved in the printed volume of America's second annual Conference on Agriculture, Industry and Science at Detroit, Michigan in May will be the two speeches given at the gathering by President Heber J. Grant of the Church of Jesus Christ of Latter-day Saints (*Star*, June 18). In his talks, President Grant briefly outlined the new relief project of the Church and pioneering of the sugar beet industry by the Mormons. Appreciation to President Grant of Convention officials is expressed in a letter from Carl B. Fritsche, managing director: "Everyone agrees that you stole the show and added a fine flavour to it, which a meeting of that sort always needs."

Elder Elbert D. Thomas, one of America's 96 Senators, attended sessions of Interparliamentary Union at Budapest, Hungary, July 3-9 as one of the three representatives of the United States Congress. Senator Thomas served as president of the Japanese Mission of the Church 1907-12, and is now a member of the Sunday School General board.

Singing before an audience approaching 10,000 persons, the Tabernacle Choir gave a combined concert with the famous Philadelphia Symphony Orchestra, directed by Leopold Stokowski, in the Tabernacle recently. Said Stokowski, world-renowned orchestral conductor, to the audience after the performance: "That was thrilling, wasn't it? A wonderful Choir!"

Natives of the palmy islands in the tropic south seas near Australia were privileged to hear an address from President Heber J. Grant at the annual conference of the



President Grant
Speaks to Samoa.

Samoan Mission at Apia recently. As President Grant spoke he stood thousands of miles away, in Radio Station KSL in Salt Lake City. His speech was given June 19 especially for the assemblage of Samoan saints, who caught the message from a large loudspeaker. The transcontinental

programme also included a half-hour Tabernacle organ recital by Elder Frank Asper. For 48 years the Church has thrived in Samoa (also called Navigator Islands).

Hawaiian Temple president is a new position to which Elder Edward L. Chissold, first counsellor in the newly created Oaku Stake, has been appointed by the First Presidency. Bishop J. F. Wooley, Honolulu Fourth Ward, has been named manager of Church properties in Laie (city where the Temple is located). These positions were formerly held by President William M. Waddoups, new Samoan Mission president. The new Temple president served in Hawaii as a missionary 1921-4, has been occupied in business there since 1925. There are now 14,000 Church members in

Hawaii. The Temple was dedicated there November 27, 1919 by President Heber J. Grant.

Oldest living man born a member of the Church, Elder Sanford Holman, has celebrated his ninety-second birthday anniversary. He was born in Nauvoo, Illinois June 18, 1844—nine days before the martyrdom of the Prophet Joseph Smith in Carthage (Illinois) Jail. Elder Holman crossed the Plains to Salt Lake City when a tot four years of age, later became a mail carrier, a freighter, and soldier in the Black Hawk War (skirmish between frontiersmen and Red Indians). He now resides in Salt Lake City.

Emerald Isle, a packet ship, slipped out of Liverpool harbour June 20, 1868. Aboard were 876 Latter-day Saint converts—bound for New York and then across the dreary Plains to Utah. It was a jubilant day for two of those passengers, 19-year-old John Devey, and bright-eyed Alice Avery Timms, two years younger. A happy courtship was climaxed on the *Emerald Isle*. Entering the ship in the morning, this English couple was married on board in the afternoon by President Charles W. Penrose. But a hard voyage awaited them. Thirty-seven deaths occurred and others passed away at New York. Undaunted, the couple crossed the Plains by ox-team. Their religion meant too much to them to forego trial and hardship. Sixty-eight years later—in 1936—Elder John Devey and his Liverpool bride are still happily walking down lover's lane together.

FROM THE MISSION FIELD

Doings in the Districts: Bristol—Two interesting social events have been held recently in Hamnah Moor Hall (Bristol) by members of Bristol Branch. Sixty guests attended an enjoyable M Men concert, and a branch social was conducted Saturday, June 27, under the direction of Supervising Elder Douglas L. Anderson and District President Herbert S. Millard and the social committee. Musical selections, games and dancing contributed to the felicitous evening.

Manchester—Sister Alice Selby was honoured at a "Coming of Age" social in Manchester Branch Hall recently. Vocal solos by Elder J. Sterling Astin were a feature.

Leeds—Bradford M Men baseball team scored their eighth successive victory at Bradford Saturday, July 4, defeating Carlton Cnbs, 25-9. Brother Herbert Walker scintillated at first base.

Baptismal services were held at Feversham Street Baths, Bradford,

Sunday, July 5, confirmations following in Westgate Hall. Baptized were: Alvin Dalby, baptized by Branch President John W. Bradbury and confirmed by Elder Melvin M. Richards; Phyllis Stocks, baptized by Supervising Elder Ervin M. Skousen and confirmed by Supervising Elder Spencer J. Klomp (of Liverpool District); Mary Elizabeth Stocks, baptized by Elder Skousen and confirmed by President Bradbury; Amelia Steward Pitts, baptized by Elder Skousen and confirmed by Elder Rodney J. Shirley; Hilda Newsen Jennings, baptized and confirmed by Elder

Skousen; and Bertha Mary Farrall, baptized by Elder Richards and confirmed by Elder Skousen. All are of Bradford except Sister Farrall, from Leeds.

A Respected Missionary

Dr. G. P. Malalasekera, Buddhist professor at University College in Colombo, Ceylon, who travelled halfway around the globe to attend the World Congress of Faiths in London, said in his remarks before the Congress July 7: "We all respect the missionary who does his work because he feels that he is obeying a divine call."

Nowhere is there a better example of missionaries doing their work because of a feeling of obedience to divine call than those of the Church of Jesus Christ of Latter-day Saints. This year there are more travelling missionaries in Britain than there have been in these Isles for five years—and all are contributing two years of religious service at their own expense (or their parents' or friends') with no monetary remuneration from the Church. The arrival last week of five new travelling missionaries aboard the s.s. *Washington* increased the number in Britain to 115. In 1932 there were 79, in 1933-81, in 1934-97, in 1935-111. Another lady missionary comes in the personage of Sister Florence Malnberg (Aberdeen, Idaho), making the number of women now labouring here five—more than have been here in years, if not, all time.

Liverpool—Accrington Branch Sunday School sponsored a delightful outing on Blackpool's sands Saturday, July 4. Sisters Jennie Taylor and Alice Preston were in charge.

Two cycle tours of churchyards have been held under the auspices of Preston Branch genealogy class. On Friday, July 10, a visit was paid to Lytham and St. Annes. Family pedigrees were enhanced.

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